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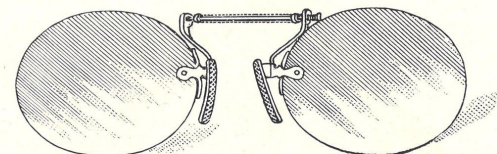


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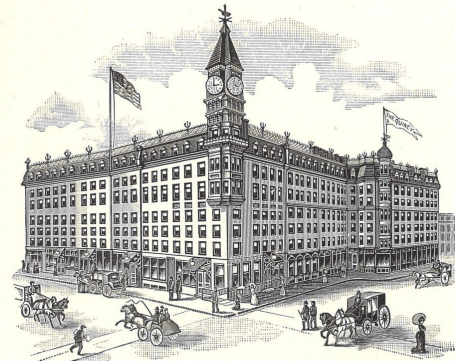
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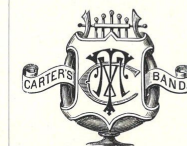
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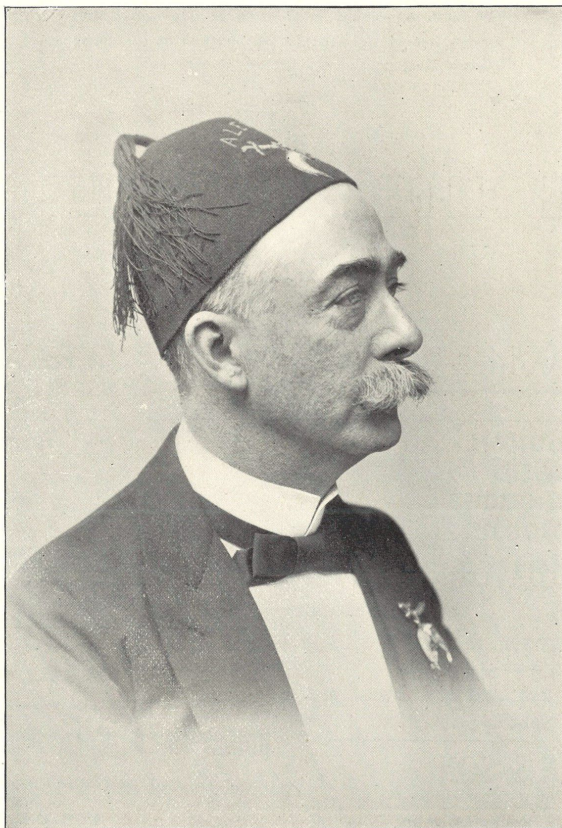
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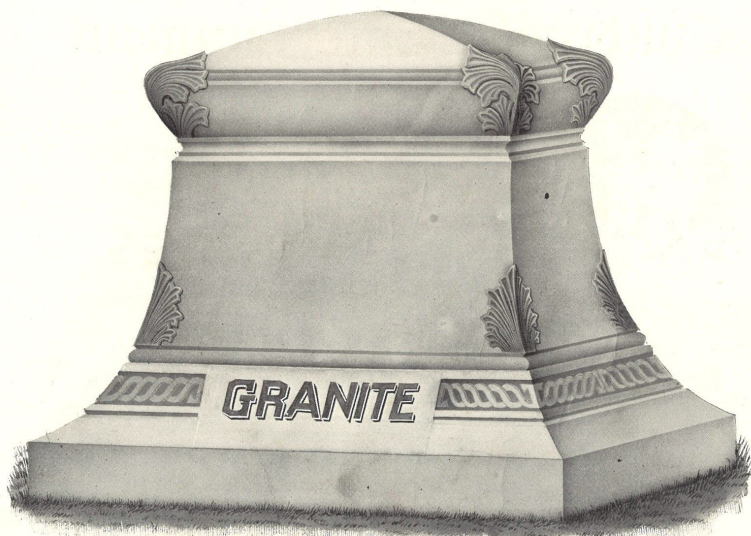
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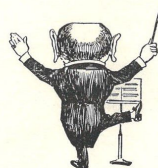
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Program—Continued

- I. "O, My Love is Like a Red, Red Rose" Garrett

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2. "Fun and Wit"

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3. SOLO. Selected

MISS ANNABELLE CLARKE

4. QUINTETTE. "Dearest, Awake" Storch

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5. DUETT. "Excelsior" Balfe

MESSRS. NORRIS AND WHITE

6. VIOLIN SOLO. "Polonaise." No. I, D Minor Wieniawski

MR. HENRY EICHEN

7. BASS SOLO. "The Two Grenadiers" Schumann

MR. BERESFORD

8. QUINTETTE. The Popular Airs of the Day Mss

QUINTETTE CLUB

9. SOLO. "For Thee I Wait" Bailey

MR. NORRIS

10. VIOLIN SOLO. "Finale from Concerto" Mendelssohn

MR. HENRY EICHEN

- II. "A Funny Story"

MR GRILLEY

12. "Star Spangled Banner"

GRAND CHORUS

SOLO BY MISS ANNABELLE CLARKE.



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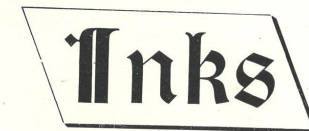
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ORIGIN AND HISTORY OF THE

Ancient Arabic Order, Nobles of the Mystic Shrine.

IN THE NAME OF GOD, THE MERCIFUL, THE COMPASSIONATE!

THE Order of the Nobles of the Mystic Shrine was instituted by the Mohammedan Kalif Alec (whose name be praised!), the cousin-german and son-in-law of the Prophet Mohammed (God favor and preserve him!), in the year of the Hegira 25 (A. D. 656), at Mekkah, in Arabia, as an Inquisition, or Vigilance, Committee, to dispense justice and execute punishment upon criminals who escape their just deserts through the tardiness of the courts, and also to promote religious toleration among cultured men of all nations.

The original intention was to form a band of men of sterling worth, who would, without fear or favor, upon a valid accusation, try, judge, and execute, if need be, any criminal, within the hour, having taken precaution as to secrecy and security. The "Nobles" perfected their organization, and did such prompt and efficient work that they excited alarm, and even consternation, in the hearts of the evil-doers in all countries.

The Order is yet one of the most highly favored among the many secret societies which abound in Oriental countries, and gathers around its shrines a select few of the best educated and cultured classes. Their ostensible object is to increase the faith and fidelity of all true believers in Allah (whose name is exalted!). The secret and real purpose can only be made known to those who have enricled the Mystic Shrine, according to the instructions in "The Book of the Statutes and Regulations of the Imperial Council."

Its membership in all countries includes Christians, Israelites, Mooslim, and men in high positions of learning and of power. One of the most noted patrons of the Order is the present (1878) Khedive of Egypt, whose inclination toward Christians is well known.

The Nobles of the Mystic Shrine are sometimes mistaken for certain orders of the Dervishes, such as those known as the Hanafeyeh, Rifaeeyeh, Sadireeyeh, and others either howling, whirling, dancing or barking; but this is an error. The only connection the Order ever had with any sect of Dervishes, was with that called the Bektash (White Hats). This warlike sect undertook to favor and protect the "Nobles" in a time of great peril, and have ever since been counted among its most honored patrons.

The famous Arab known as the Bektash, from a peculiar, high, white hat or cap which he made from a sleeve of his gown, the founder of the sect named in

his honor, was an iman in the army of Sultan Amurath I., the first Mohammedan who led an army into Europe, A. D. 1360. This sultan was the founder of the military order of the Janizaries (so called because they were freed Christian captives who were adopted into the faith and the army), although his father Orkhan began the work. Bektash adopted a white robe and cap, and instituted the ceremony of kissing the sleeve.

The Bektash Dervishes are numbered by many hundred thousands, and they have several branches or offshoots, which are named after the founder of each. Among the most noted of them are the Darkaweeyeh, the Khowaneeyeh, the Abd el-Kader el-Bagdadeeyeh, and the Eesaweeyeh, who have their headquarters at Cairo, in Egypt, Damascus, and Jerusalem in Palestine, Smyrna and Broosa in Asia Minor, Constantinople and Adrianople in Turkey in Europe, Teheran and Shiraz in Persia, Benares and many other cities in India, Tangiers in Morocco, Oran in Algiers, and at Mekkah in Arabia, where all branches and sects of Dervishes are represented at the annual meeting, which is held during the month of pilgrimage.

The Bektasheeyeh's representative at Mekkah is a Noble of the Mystic Shrine, is the chief officer of the Alec Temple of Nobles, and was, in 1877, the chief of the Order in Arabia. The chief must reside either at Mekkah or at Medinah, and in either case must be present in person or by deputy in Mekkah during the month of pilgrimage.

The Egyptian order of Nobles has been independent of the Arabian, except the yearly presence of the deputy in Mekkah, since the expedition of Ibraheem Pasha, the son of Mohammed Alec, the great Pasha of Egypt, in 1818, when the Wahhabees were conquered.

The Wahhabees were a sect of fanatical Puritans who threatened to override all other power in Arabia. Since Ibraheem's conquest they have continued only as a religious sect without direct interference with the government. They are haters and persecutors of all other sects, and are especially bitter against all Dervishes, whom they denounce as heretics and the very essence of heresy and abomination. In this conduct they violate a strict and oft-repeated saying of the Prophet Mohammed (God favor and protect him!), which is, "He who casts on a believer the slur of infidelity is himself an infidel."

All Mohammedans respect every one who has been circumcised, and who will repeat the formula of the

creed, "There is no Deity but Allah," without reference to what his private belief may be, for they have a maxim, "The interior belongs to God alone."

The Nobles of the Mystic Shrine are eminent for their broad and catholic toleration. The Noble who holds to a belief in a Supreme or Most High is never questioned as to any definition of that belief. The finite cannot define the infinite, although it may be conscious of its existence.

The character of the Order as it appears to the uninitiated is that of a politico-religious society. It is really more than such a society could be; and there are hidden meanings in its simplest symbols that take hold on the profoundest depths of the heart. We may illustrate by an example: There are rays of light about the Sphinx and Pyramid. Each ray is numbered and has its appropriate signification. In general, Light is the symbol of intelligence. Through intelligence the world is governed, and the spread of knowledge renders crime and meanness unprofitable, and, through the scheme of the Order, impossible for the criminal to escape a just punishment.

Among the modern promoters of the principles of the Order in Europe, one of the most noted was Herr Adam Weishaupt, a Rosicrucian (Rosy Cross Mystic), and professor of law in the University of Ingolstadt, in Bavaria, who revived the Order in that city on May 1, 1776. Its members exercised a profound influence before and during the French Revolution, when they were known as the Illuminati, and they professed to be teachers of philosophy, to ray forth from their secret society the light of science over all mankind without fear or favor: to diffuse the purest principles of virtue: in short, restating the teachings of Aristotle, Pythagoras, Plato, Confucius, and other philosophers. From the central society at Ingolstadt branches spread out through all Europe. Among the members there are recorded the names of Frederick the Great, Mirabeau, a Duke of Orleans, many members of royal families, literary, scientific and professional men, including the illustrious Goethe, Spinoza, Kant, Lord Bacon, and a long list besides, whose works enlarge and free the mind from the influence of dogma and prejudice.

Frequent revolutions in Arabia, Persia and Turkey have obscured the Order from time to time, as appears from the many breaks in the continuity of the records at Mekkah, but it has as often been revived. Some of the most notable revivals are those at Mekkah and Aleppo in A.D. 1698 (A.H. 1110), and at Cairo in A.D. 1837 (A.H. 1253), the latter under the protection of the Khedive of Egypt, who recognized the Order as a powerful means of civilization.

Among the renowned patrons of the Order in Arabia was the Imam or Shayk Abu il-Barakat Abd-Ullah Ibn Ahmad Alnasafi, well known among scholars by his title of Hafiz-uddeen, and who died A.D. 1330 (A.H. 710).

Arabic writers say of him that he was "The scientific and learned Imam, the Lord of the ingenious and the gifted prince, the support of the excellent, a rare example of manly virtue in the ages, our eyes never beheld his equal, our Lord the teacher and guardian of our Order."

The poet Hafiz is honored in Persia as Byron is in England, and their works are similar in many respects, treating of wine and women with an unequalled richness of vocabulary and ideality. Strict Mohammedans reject the writings of Hafiz as too suggestive, but yet he is more widely read than any other writer in the East by members of the Order, who alone can fully appreciate the many secret allusions in his verse.

In the year A.D. 804, during a warlike expedition against the Byzantine emperor Nikephorus, the most famous Arabian Kalif, Haroon al-Rasheed, deputed a renowned scholar, Abd el-Kader el-Bagdadee, to proceed to Aleppo, Syria, and found a college there for

the propagation of the religion of the Prophet Mohammed (God favor and preserve him!). The work and college arose, and the Order of Nobles was revived there as a part of the means of civilization.

Nearly three centuries after the death of the great Kalif and patron of learning, the Order of Nobles was revived at Bagdad by Abd el-Kader Ghilance, a noted Persian, an eminent doctor of the Soofi sect, A.D. 1160.

Among the traditions of the Order occurs this very significant record: "In no single instance has the government in any country ventured openly to oppose the silent, secret workings of the 'Nobles,' although the secret agents of the government are always present and exercise a careful surveillance in every 'Mystic Temple.'"

The leading spirits of the Order are found in every circle of the higher classes, even including the functionaries of government, and exert an influence in proportion to their position, dangerous to the vicious, beneficial to the virtuous.

The Order of Nobles of the Mystic Shrine in America does not advocate Mohammedanism as a sect, but inculcates the same respect to Deity here as in Arabia and elsewhere, and hence the secret of its profound grasp on the intellect and heart of all cultured people.

The Ritual now in use is a translation from the original Arabic, found preserved in the archives of the Order at Aleppo, Syria, whence it was brought, in 1860, to London, England, by Rizk Allah Hassoon Effendee, who was the author of several important works in Arabic, one of which was a metrical version of the Book of Job. His "History of Islam" offended the Turkish government because of its humanitarian principles, and he was forced to leave his native country. He was a ripe scholar in Arabic poetry and the general literature of the age, and his improvements in the diction of certain parts of the ritual of the Shrine Temple are of great beauty and value.

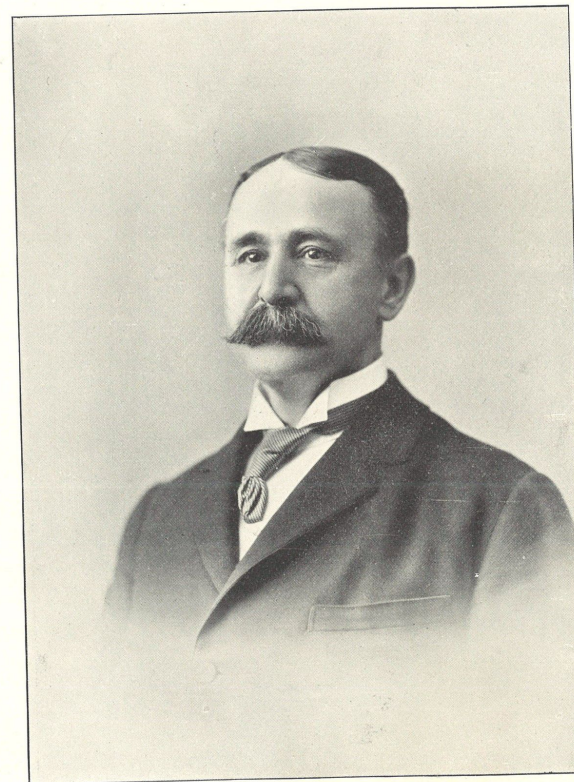
In the year 1698 the learned Orientalist Luigi Marracci, who was then just completing his great works, "The Koran in Latin and Arabic, with Notes," and "The Bible in Arabic," at Padua, in Italy, was initiated into our Order of Nobles, and found time to translate the Ritual into Italian. The initiated will be able to see how deeply significant this fact is when the history of the Italian society of the "Carbonari" is recalled. The very existence of Italian Unity and Liberty depended largely on the "Nobles," who were represented by Count Cavour, Mazzini, Garibaldi and the King Victor Emanuel.

Although Marracci was confessor to His Holiness, Pope Innocent XI. for several years, yet he was censured by the College of the Propaganda at Rome for having aided and abetted the work of a secret society, and the book was condemned to be burned. A few copies were saved, and one is still preserved in the library of the Synagogue which stands just inside the ancient Roman gate of the city of Baboon, called by the Arabs Fostat in the Middle Ages, and now known as Old Cairo.

In making the present version the translator has had the benefit of the work of Alnasafi, of Marracci, and of Hassoon. The rendering is literal where the idiom permitted, except where a local reference required the substitution of American or oriental names of cities.

The work has been perfected under the supervision of Dr. Walter M. Fleming, 33°. Sovereign Grand Inspector-General, A.A.S.S., Rite, and Past Eminent Commander of Columbian Commandery, No. 1, Knights Templar, New York, who received his instructions and authority from Rizk Allah Hassoon Effendee, who had competent jurisdiction for America.

The Ritual is known in Arabia as "The Pillar of Society," which is an honorary title given only to persons of very great distinction in the service of truth,



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justice and mercy, and the support of learning and culture, and was by courtesy attached to this work as originally written by the renowned Alnasafi the Hafiz, the Persian poet.

The salutation of distinction among the faithful is, "Es Selamu Aleikum!"—"Peace be with you!" to which is returned the gracious wish, "Aleikum es Se-laam!"—"With you be Peace!"

The Jewel of the Order is a Crescent, formed of any substance. The most valued materials are the claws of the Royal Bengal tiger, united at their bases in a gold setting which includes their tips, and bears on one side of the center the head of a sphinx, and on the other a pyramid, urn and star; with the date of the wearer's reception of the order, and the Arabic motto,

Arabic, "Kuwat wa Ghadah."

Latin, "Robur et Furor."

English, "Strength and Fury."

The crescent has been a favorite religious emblem in all ages in the Orient, and also a political ensign in some countries, such as in modern Turkey and Persia. The ancient Greeks used the crescent as an emblem of the universal Mother of all living things, the Virgin Mother of all souls, who was known as Diana, Artemis, Phoebe, Cynthia and other names, varying with the character of her attributes in different localities. The chief seat of the Diana cult and worship was at Ephesus, and the great temple built in her honor at that city was the pride and glory of the Greeks.

The secret knowledge symbolized by the crescent has always had its devotees, in every age, in all civilized countries, and it is yet the master-key to all wisdom. The Greek philosopher, Plato, when asked the source of his knowledge, referred to Pythagoras. If we consult the writings of Pythagoras, we shall find that he points to the far East, whence he derived his instruction. In imitation of the humility of the wisest of mankind, we look to the East for light, and find placed there the beautiful emblem of new-born light, the crescent.

This is yet only a symbol, and refers to a higher and purer source, the great fountain of light, the Sun, which is also an emblem of the Great First Cause, of Light and Intelligence. Thus do we lead the mind of the initiate step by step from the sterile and shifting sand of the desert, which typifies ignorance and darkness, into the halls of science, the chambers of culture, until he stands in the presence of the emblem of Light and Intelligence, in possession of the key that will open to the diligent inquirer every truth in nature's wide domain.

The Roman Church uses the crescent symbol in the pictures of Mary, the Virgin, in the Immaculate Conception, where, as in Murillo's celebrated painting, the Virgin is standing on the centre of the crescent, the horns of which are turned up.

For esoteric reasons we hang the horns pointing downward, representing the setting moon of the old faith at the moment of the rising sun of the new faith in the brotherhood of all mankind—the essential unity of humanity as of one blood, the children of one fatherhood.

This use of the crescent is not to be confounded with that made in "The Order of the Crescent," which was established by Sultan Selim III., soon after his accession in 1789, and which is conferred on Christians chiefly of eminent merit or services to the Turkish government.

The Turkish military order called "The Order of the Mejidie" also uses the crescent, not simply, but combined with a sun and seven triple rays.

The Russian Church has always used the crescent surmounted by the cross, as typical of the triumph of the Christian over the Mohammedan faith.

The constitutional authority for promulgating the principles and practice of the Order was confided to Dr. Walter M. Fleming, 33°, and his associates, A. L. Rawson, 32° (Arabic Translator), William J. Florence, 32°, Edward Eddy, 33°, Daniel Sickels, 33°, Charles T. McClenachan, 33°, John W. Simons, 33°, Albert P. Moriarty, 33°, Aaron L. Northrop, 33°, Sherwood C. Campbell, 32°, Oswald Merle d'Aubigné, 32°, James S. Chappell, 32°, John A. Moore, 32°, George W. Millar, 32°, and William S. Paterson, 33°, all prominent Ancient Accepted Scottish Rite Masons and Knights Templar of New York City, who instituted the first Temple of the Order in that city under the title of "Mecca Temple, Nobles of the Mystic Shrine."

Ill. Walter M. Fleming, 33°, was chosen as its presiding officer, who is called "The Shayk, or the Ancient," and also the Illustrious Potentate. He is known in the Persian temples as "The Shayk Alec," that is to say, the Supreme Shayk.

Four of the original members having been removed by Asrael to "The Unseen Temple" in the heavens, the remaining associates refrained from any public action until December, 1875, when Mecca Temple was opened in full form, and work begun under the present Ritual.

On June 6, 1876, "The Imperial Council of the United States" was formed, and its officers elected, as in Arabia, for the term of three years. (For particulars see "The Book of the Statutes and Regulations of the Imperial Council.")

The prerequisite for membership in Europe, Asia, Africa and America is the 32° A. A. S. Rite (18° in England), or a Knight Templar, in good standing.

Subordinate Temples have been chartered in nearly every State of the Union, by dispensation or other constitutional manner, under the authority of the Imperial Council.

The generous proposition to make the Order of Nobles an organization for the exercise of charity, the improvement of the mind, and an ally of the Fraternity of Freemasonry in the United States, was primarily adopted by the Imperial Council.

By the grace of God we have found repose!

Wm. F. Rawson 33°
Imperial Recorder.

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